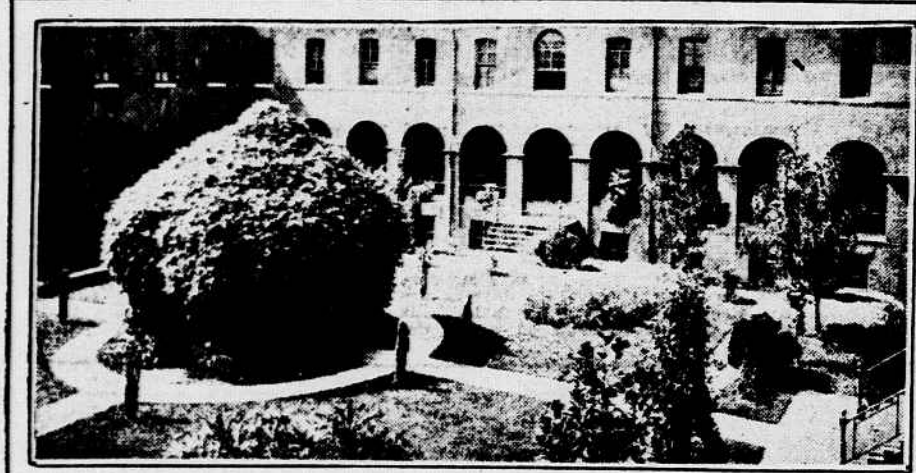


UNIQUE EASTERN CEREMONIES AT AMERICAN MONASTERY



THE MONASTERY COURTYARD

Holy Week and Easter Ceremonies at Mount St. Sepulcher Are Identical With Those Held in Jerusalem—Franciscan Monks Duplicate the Rites in the Holy Land. The Services in Detail. Gorgeous Decorations and Impressive Services on Easter Day.

For many centuries past it has been the custom of Christians of all denominations who could accomplish the journey to visit the spots in the Holy Land made sacred by connection with our Lord. At the present time pilgrims to the number of about 30,000 annually visit Palestine. They go at all seasons, but such as can choose the time for this pilgrimage make it at Easter, that they may participate in, or witness, the wonderful series of services which take place at the actual scenes of the death and resurrection of Christ. No one who has attended the services of holy week and Easter at the church of the Holy Sepulcher in Jerusalem has ever failed to be deeply impressed by the services.

And yet, but comparatively few people know that the unique services preparatory to and culminating in Easter which take place in Jerusalem are reproduced as faithfully as circumstances will permit in one spot in our own land—at the Franciscan monastery on the outskirts of Washington.

The Franciscan order of friars has had charge of the holy places of Palestine since early in the thirteenth century. St. Francis, the founder of the order, was granted their custody by the Mohammedans. In Washington a body of devout monks has created an establishment which is a memorial of all the holy shrines of Palestine and reproduces the services taking place there.

The church of the Holy Sepulcher, named after the famous basilica in Jerusalem, and its attached monastery of Franciscan friars are situated to the northeast of Washington, three miles from the United States Treasury, regarded as the center of the city. Holy brothers were wise in their selection of this site, when some fifteen years ago they chose the glorious wooded eminence now known as Mount St. Sepulcher, overlooking miles upon miles of verdant Maryland on one side and on the other the capital of the United States. It is a gracious spot and a fitting place for the reproduction of the most sacred places of earth.

The great church, built upon Byzantine lines, restrained by the rule of simplicity of the order, in the form of

the five-fold cross, which was the coat-of-arms of the Latin kingdom of Jerusalem, are assembled faithful reproductions of the holy shrines of Palestine, each separate and distinct, but all combined in a beautiful and harmonious whole.

The chief feature of the church, as of the whole establishment, is the body of the sepulcher, which is an exact reproduction of the original tomb preserved in Jerusalem as the holy of holies and sheltered by the magnificent church of the Holy Sepulcher, the mecca of all Christians. It was to preserve the tomb of Christ that many of the crusaders of old from various parts of the world laid down their lives.

The holy sepulcher in the monastery church here, as in Jerusalem, consists of two apartments. The outer apartment is called the chapel of the angel, because the angel was found seated here on the morning of the first Easter. And the inner chamber, which is the tomb. The chapel of the angel is entered by a low arched doorway, surmounted by a large relief panel representing Christ rising from the tomb. A casket of stone in the center of the chamber contains a fragment of stone from Jerusalem.

Through an archway so low that one must stoop far to enter it is the sepulcher of Christ. It is a replica of the bare, rock-hewn cell, the tomb of Joseph of Arimathea, in which Christ was laid after His crucifixion. In the original sepulcher a slab of marble has been laid over the tomb to cover it and is reproduced and on it lies a figure of the Christ, who, after the anointing of His body, lay here in death from Good Friday until His resurrection Easter morn.

Above the tomb is a fac simile of the silver relief panel of Raphael's "Resurrection," which Cardinal Antonelli donated to the holy sepulcher. In Jerusalem the soft lamps which dimly light the sacred chamber are of gold, silver and precious stones. Here the reproductions are of simpler materials, but produced with the same effect upon the hallowed spot. It is at the holy sepulcher that the holy eucharist is administered to the faithful, lay here in death from Good Friday until His resurrection Easter Sunday morning.

At them. A woman sews three days in the room in which one member of her family is supplied with one suit of underwear made by herself. The surplus amount of her work goes to other needy ones. Underwear is mostly in demand. Of course, the soldiers are supplied with clean, new, and comfortable garments in need of apparel. There are plenty of wristlets, neckties and other articles of which whole sets of clothing are desired.

"The women are also kept busy knitting, and the immense amount of wool furnished them. But while the women toil, the men in these camps, and in the relief work, are at the same time, and in these camps, early in April to join and assist her husband in Europe, where he is directing relief work in Russia, Poland and Germany.

Above the holy sepulcher and reached by two flights of marble steps is the altar of Thabor, representing the common known Mount Thabor, where the transfiguration of Christ took place in the presence of Moses and Elias.

To the left of the holy sepulcher, and the altar of Thabor is the Chapel of St. Francis. The "Sweet Saint of Assisi" is here represented in the figure above the altar as receiving the embrace of our Lord, according to the conception of Murillo. A relief panel on either side of the figure represents, on the right, St. Francis blessing St. Louis, King of France, and on the left, St. Elizabeth, Queen of Hungary, and on the left his stigmata.

The three other chapels composing the corners of the great cross-shaped church are the Chapel of the Virgin, the Chapel of St. Anthony and the Chapel of St. Joseph. In the center of the church is the large canopied main altar used for the ordinary public services of the church.

The altar of Calvary, set high above the main entrance to the church, is a replica of the Greek altar at Jerusalem, which covers the "place of the skull," where the Savior of the world gave up His life for mankind. Behind the altar is an impressive group of the crucifixion, consisting of the figure of the crucified Christ, the Virgin Mary and St. John on either side. Beyond these figures are, on either side, two monuments, one of St. Magdalene, the other known as the "Pietà" and representing the lifeless body of Christ, the arms of His mother after the descent from the cross.

The distance from this representation of Calvary to the holy sepulcher, across the length of the great church, is about the same as the distance from each other in Jerusalem, and the height is the same as in the Holy Land.

Beneath the Church of the Holy Sepulcher is a series of underground chambers which are true copies of several of the sacred spots in Palestine. The Grotto of the Nativity, as it is called, is in Bethlehem, is faithfully reproduced in the crypt. In a semi-circular niche between the two stairways, the Church of the Nativity at Bethlehem, one sees the birthplace of the Savior, indicated by a silver star under the altar. To the right, in a lit-

the recess in the grotto, where of old the shepherds were wont to feed their animals, is the manger, lined with straw, and in it lies the image of the Divine Infant.

At the other side of the crypt is the Grotto of Nazareth; it is a copy of the home where Jesus was subject to His parents and learned His trade of a carpenter. According to tradition, the house in which the Holy Family lived consisted of one room. It was built against a natural cave, which thus formed an apartment for domestic purposes.

The Grotto of Nazareth is connected with the Grotto of Bethlehem by a semi-circular passage, built in semblance of a section of the catacombs at Rome. In the center of this dimly lighted, subterranean gallery is the martyr's crypt, which contains the actual relics of St. Benignus, brought from the Roman catacombs to find a final resting place beneath the main altar of the Church of the Holy Sepulcher at Washington. This tiny, circular chapel, known as the martyr's crypt, is decorated with replicas of several of the paintings and frescoes in the catacombs at Rome.

The Chapel of Purgatory, in this region, is a somber funeral chapel, whose black draperies, funeral candelabra, the skulls on the capitals of the pillars and the widely lighted panels, all bring to remembrance the words of Solomon, "Vanity of vanities and all is vanity." At the altar here is offered the mass for those who die in the adjoining monastery.

The Easter services at Mount St. Sepulcher actually commence a week before, for the rites of holy week are but a preparation for the glorious celebration of Easter. They are carried out with full detail and liturgical splendor and enter the minds of those at the service the lights on this are extinguished one by one, and the altar lights are gradually put out. This represents the desertion, one by one, of the disciples. Finally, the topmost candle in the triangle is taken away, emblematic of the period when the Lord was left to fight for a time. The church, now reduced to semi-darkness, suggests the gloom of a time of warfare like this there are acts of extreme cruelty. I presume, but I have they are sporadic.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

Late on Wednesday afternoon the matins of Holy Thursday, commonly called Tenebrae, are sung in the church, which is dimly lighted. Beside the altar lights is a triangular candelabra containing fifteen candles, typifying Christ and His followers. At different parts of the service the lights on this are extinguished one by one, and the altar lights are gradually put out. This represents the desertion, one by one, of the disciples.

Finally, the topmost candle in the triangle is taken away, emblematic of the period when the Lord was left to fight for a time. The church, now reduced to semi-darkness, suggests the gloom of a time of warfare like this there are acts of extreme cruelty. I presume, but I have they are sporadic.

The first service of holy week takes place Palm Sunday with the 9 o'clock mass, when the celebrant blesses and distributes the palms at the central altar. After this the traditional procession takes place, in representation of our Lord's triumphal entry into Jerusalem, when the multitudes waved palm branches before him and shouted "Hosanna to the Highest." This service is similar to that now celebrated in Jerusalem at the Church of the Holy Sepulcher.

In former days it was customary for the custodian-in-chief of the holy shrines, named the custos, to go in procession from the Mount of Olives across the brook Kedron and through the golden gate to the Temple place in Jerusalem. Just inside the city wall he was met by the rest of the clergy and the people and conducted to the Basilica of the Holy Sepulcher, where he celebrated pontifical mass. There is still the open-air processional Palm Sunday at Jerusalem, but it is not carried out as it was of old.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung, according to the Gospel of St. Matthew. The singing of the passion service is peculiar to holy week. Three deacons sing it on four different days: Palm Sunday, Tuesday, Wednesday and Good Friday. The three parts are sung individually by the deacons, who take the words, respectively, of the evangelist, of our Lord and of the people.

preached. After the sermon the figure is again incensed, prayers are recited and the dead Christ is laid to rest for another year in the holy sepulcher. The door is closed in memory of the sealed tomb and the clergy and people silently retire.

The stone of the resurrection is the latest acquisition of the church and monastery, the gift of a woman, and used in this service for the first time. It was made in Jerusalem and is a facsimile in the shape of the stone of the Holy Sepulcher in Jerusalem. Like its prototype, it is of the same size and shape as the original, and it is the same color. It is a facsimile of the stone of the Holy Sepulcher in Jerusalem, which was laid before him by Nicodemus.

On Holy Saturday, or Easter eve, quite a number of the clergy and people are observed at the Church of the Holy Sepulcher. Chief among them is the bishop of the diocese, who, at 9 o'clock morning service, before mass on that day the clergy go to the portal of the front door, the church and the people are blessed. From this fire are lighted the candles for this service, and the candles for the service of the Holy Sepulcher, which are lighted on Good Friday, is lighted for another year. The procession returns from the door to before the central altar for the rite of blessing the paschal candle.

This is a very large candle, which burns at all services from Easter eve until Ascension Thursday, emblematic of our Lord's life on earth from the resurrection to the ascension. After blessing and lighting the paschal candle, the twelve prophets from the Old Testament are sung. After this the ministers change the violet colored vestments to those of white and the veils and hangings of mourning purple for white, which are examples changed for the white of Easter and ornaments are returned to the altar.

The first mass of Easter is then sung and the whole service breathes the anticipation of the morning. When the service reaches the point at which the Gloria is sung the church bells and organ, silent throughout the week, are rung forth in joyful notes the tidings of the coming resurrection.

On the evening of Holy Saturday the church is beautifully decorated with Easter flowers and greens, and there is held the "service of resurrection." The friars go to the part of the church in front of the holy sepulcher and then chant the solemn matins of the resurrection. At the conclusion of the service the celebrant and his ministers proceed to the holy sepulcher and the blessed sacrament is brought in body of triumph. In gorgeous procession, amid hymns and the pealing of the organ, it is carried round the church, through the chapels, and finally to the high altar, where the solemn benediction is bestowed, and the first service of Easter is over.

The Easter Sunday masses, following the custom of those in Jerusalem, are said in the holy sepulcher every half hour from 5:30 in the morning. At 9 o'clock a solemn high mass is said at the central altar, when the gorgeous Easter music is beautifully rendered by the monastery choir before a congregation which crowds the great edifice. A custom of several years' standing at the first service of Easter Sunday is the offering of a large number of students, who walk out to the monastery church to participate in the Easter service. At the 3:30 service in the afternoon the chanting of the office of compline is followed by the solemn benediction of the blessed sacrament.

If Easter day be bright and sunny, such of the grounds of the church and monastery as may be explored by the public are filled with sightseers after this service. They wander generally the well known grounds and generally find their way to the grotto of Lourdes, lying in a little valley to the south of the monastery. This is a facsimile reproduction of the famous shrine of the Pyrenees, created by the Franciscan friars here for the benefit of those pilgrims who cannot visit the famous shrine of Lourdes in the south of France.

It is only upon special occasions that the friars here for the benefit of those pilgrims who cannot visit the famous shrine of Lourdes in the south of France. It is only upon special occasions that the friars here for the benefit of those pilgrims who cannot visit the famous shrine of Lourdes in the south of France.

MRS. ERNEST BICKNELL WILL JOIN HER HUSBAND IN RELIEF WORK IN WAR ZONE

Wife of National Director of American Red Cross and Member of Rockefeller Foundation Relief Commission Plans to Assist Directing the Work in Russia, Poland and Germany—She Presents Interesting Facts Concerning Conditions in the Stricken Countries—Will Leave Washington Early This Month to Join Husband—A Letter From the Concentration Camps in Holland—The Belgian Refugees Housed and Employed in the Camps—Problems That Confront the Relief Workers—Conditions in Poland Worse Than in Belgium—Almost Impossible to Get Food Into the Country, and Every Foot of the Ground Has Been Fought Over.

Many interesting phases of the European war and the relief work connected with it are described by Mrs. Ernest Bicknell, wife of the national director of the American Red Cross and member of the Rockefeller Foundation European relief commission.

Mrs. Bicknell, who is president of the Monday Evening Club, chairman of the housing committee of the woman's department, National Civic Federation, and an ardent civic reform worker in other organizations, leaves Washington early in April to join and assist her husband in Europe, where he is directing relief work in Russia, Poland and Germany.

"The Belgian men will not consent to go back to their homes for two reasons: First, because they believe the country may be fought over again; second, because they are of the opinion that if Germany retains control of that country they will be compensated for the loss of their homes, and they want to let them appear as badly damaged as possible. And these reasons are rather good reasons for their objection to commence work on the rebuilding of their homes.

"Conditions in Poland are very much worse than in Belgium, as far as food supplies are concerned, because it is almost impossible to get food into Poland except from the south. However, an attempt is now being made

to arrange with Rumania for the shipment of grain into Poland. "Every foot of ground in Poland has been fought over, certain sections having been crossed six times by the contending armies. The people there are far more helpless, too, than are the residents of Belgium, because they are not accustomed to governing themselves. Beggars swarm the streets. The whole population is almost starving to death. They have nothing left but potatoes."

Mrs. Bicknell believes that the fever situation in Serbia is worse than in Poland, and says that the mortality rate is extremely high. "An army suffering terribly with typhoid fever, typhus fever and dysentery," she said. "The Serbian situation is very dreadful because wars have been going on there for so long. The sanitary condition has become such that it is prevalent in being made to send a sanitary commission over to Serbia. I have been assured by Mr. Bicknell that the condition of the Red Cross doctors and nurses who handle these dangerous cases is good."

Asked whether volunteer relief workers were in demand in Europe, Mrs. Bicknell replied: "There is no need whatever for volunteer workers. A great many people here think that volunteer service is surely acceptable at such a time as this, but there are so many splendid services gladly during their country's time of great need that no outside help is required. Of course, large numbers

of outside helpers are now engaged in work over there, but they are trained and experienced in relief work. I refer to doctors, nurses and others of similar professions. "Concerning charges of atrocities made against the soldiers, Mrs. Bicknell said she had not heard of any. "Always at a time of warfare like this there are acts of extreme cruelty. I presume, but I have they are sporadic. "I have nothing to understand, have been most kind where they have occurred. Germany will not sell a particle of food to go into Poland, but is generously helping them with money. They can purchase food from Rumania. They are not allowed to let any food go out of their own territory. Conditions in Switzerland are pretty bad, too, I understand. Mr. Bicknell says that one man out of every ten is in the army."

"Those remaining at home have no source of income whatever. Formerly they made a livelihood in large manufacturing concerns and by selling their homemade products to tourists. The majority of the manufacturing plants are now closed, and tourists no longer visit there, so they are thrown out of employment entirely. "We Americans little realized how much we depend on the support of foreigners until the recent war. Tourists had been in the habit of purchasing supplies of lace and other hand-made articles from Switzerland and Italy. Now the residents of Switzerland are obliged to borrow tremendously large amounts of money for the upkeep of their army."

"Holland has more outside children to take care of than their own, because so many little ones became separated from their parents and are sheltered there. The newspapers are filled with advertisements describing lost children and seeking their parents or relatives. The following are extracts from an

unofficial letter, dated in Berlin, from Mrs. Bicknell to Miss M. C. Boardman of the executive committee of the American Red Cross: "I am delighted to find that our two American Red Cross hospitals units in Germany are making an extremely encouraging reputation. The small hospitals are about thirty or forty miles from the front line in Poland, and the results are that the wounded are in all conditions of neglect poured into their hospitals day by day. Our surgeons at the front line are now the most desperate cases for surgical relief. Recently Dr. Spearmann, one of the surgeons at Glatz, performed successfully the removal of a bullet from a man's brain, which was regarded as remarkable in every way. "Here in Berlin we are informed that conditions among the population in that part of Russian Poland which has been overrun by fighting during the last five months are as bad as those in Belgium, if not worse. "Poland is so far in the interior and so distant from the ordinary sources of war news that her story has not been given the prominence it is said to deserve. The German authorities here express the greatest anxiety that we shall go into Poland and see the situation ourselves, with a view possibly to undertaking some measures of relief."

"We are told that the city of Lodz and the city of Sosnowice, with its surrounding industrial population, are much of the time without any bread whatever. The population of Lodz is about 500,000 and Sosnowice and surroundings about 300,000. The people are living on a small supply of potatoes which have been given from the surrounding farming country, and have been able to purchase small quantities of rye flour from the German army of occupation. "Certain sections of Poland have been crossed six times by the fighting armies, as they have moved back and forth with the varying tides of war. It seems that the country has been swept completely clear upon horses, cattle and animals of all kinds, and has almost been denuded of all kinds of foodstuffs. "I have discussed with Prof. Kimle (secretary of the German Red Cross) the work and needs of the prisoners' bureau, operated at Geneva by the International Red Cross committee. Early

in the war the International Red Cross committee sent a request to the Red Cross societies in Germany to be involved in the war, asking them to contribute the support of this bureau. The German Red Cross contributed 5,000 marks. "The theory of the prisoners' bureau is that each country engaged in war will send weekly a list of all the prisoners it has taken during the preceding week. The prisoners' bureau is expected to receive these lists, to prepare a list of the names and to send lists to the countries from which the prisoners were taken. Thus Germany, each week, would send a list of all the prisoners taken that week from all of its enemy's forces. The prisoners' bureau would then be expected to send to Russia a list of Russian prisoners taken by Germany, to France a list of the French prisoners, and so on. "Mrs. Bicknell has no idea how long she will remain in Europe helping her husband, but thinks, in all probability, she will be there until the war is over, as the Rockefeller Foundation feels that Mr. Bicknell should remain there until the war is over. She will place her two children in a school in Switzerland."

in the war the International Red Cross committee sent a request to the Red Cross societies in Germany to be involved in the war, asking them to contribute the support of this bureau. The German Red Cross contributed 5,000 marks. "The theory of the prisoners' bureau is that each country engaged in war will send weekly a list of all the prisoners it has taken during the preceding week. The prisoners' bureau is expected to receive these lists, to prepare a list of the names and to send lists to the countries from which the prisoners were taken. Thus Germany, each week, would send a list of all the prisoners taken that week from all of its enemy's forces. The prisoners' bureau would then be expected to send to Russia a list of Russian prisoners taken by Germany, to France a list of the French prisoners, and so on. "Mrs. Bicknell has no idea how long she will remain in Europe helping her husband, but thinks, in all probability, she will be there until the war is over, as the Rockefeller Foundation feels that Mr. Bicknell should remain there until the war is over. She will place her two children in a school in Switzerland."

in the war the International Red Cross committee sent a request to the Red Cross societies in Germany to be involved in the war, asking them to contribute the support of this bureau. The German Red Cross contributed 5,000 marks. "The theory of the prisoners' bureau is that each country engaged in war will send weekly a list of all the prisoners it has taken during the preceding week. The prisoners' bureau is expected to receive these lists, to prepare a list of the names and to send lists to the countries from which the prisoners were taken. Thus Germany, each week, would send a list of all the prisoners taken that week from all of its enemy's forces. The prisoners' bureau would then be expected to send to Russia a list of Russian prisoners taken by Germany, to France a list of the French prisoners, and so on. "Mrs. Bicknell has no idea how long she will remain in Europe helping her husband, but thinks, in all probability, she will be there until the war is over, as the Rockefeller Foundation feels that Mr. Bicknell should remain there until the war is over. She will place her two children in a school in Switzerland."

in the war the International Red Cross committee sent a request to the Red Cross societies in Germany to be involved in the war, asking them to contribute the support of this bureau. The German Red Cross contributed 5,000 marks. "The theory of the prisoners' bureau is that each country engaged in war will send weekly a list of all the prisoners it has taken during the preceding week. The prisoners' bureau is expected to receive these lists, to prepare a list of the names and to send lists to the countries from which the prisoners were taken. Thus Germany, each week, would send a list of all the prisoners taken that week from all of its enemy's forces. The prisoners' bureau would then be expected to send to Russia a list of Russian prisoners taken by Germany, to France a list of the French prisoners, and so on. "Mrs. Bicknell has no idea how long she will remain in Europe helping her husband, but thinks, in all probability, she will be there until the war is over, as the Rockefeller Foundation feels that Mr. Bicknell should remain there until the war is over. She will place her two children in a school in Switzerland."

in the war the International Red Cross committee sent a request to the Red Cross societies in Germany to be involved in the war, asking them to contribute the support of this bureau. The German Red Cross contributed 5,000 marks. "The theory of the prisoners' bureau is that each country engaged in war will send weekly a list of all the prisoners it has taken during the preceding week. The prisoners' bureau is expected to receive these lists, to prepare a list of the names and to send lists to the countries from which the prisoners were taken. Thus Germany, each week, would send a list of all the prisoners taken that week from all of its enemy's forces. The prisoners' bureau would then be expected to send to Russia a list of Russian prisoners taken by Germany, to France a list of the French prisoners, and so on. "Mrs. Bicknell has no idea how long she will remain in Europe helping her husband, but thinks, in all probability, she will be there until the war is over, as the Rockefeller Foundation feels that Mr. Bicknell should remain there until the war is over. She will place her two children in a school in Switzerland."

in the war the International Red Cross committee sent a request to the Red Cross societies in Germany to be involved in the war, asking them to contribute the support of this bureau. The German Red Cross contributed 5,000 marks. "The theory of the prisoners' bureau is that each country engaged in war will send weekly a list of all the prisoners it has taken during the preceding week. The prisoners' bureau is expected to receive these lists, to prepare a list of the names and to send lists to the countries from which the prisoners were taken. Thus Germany, each week, would send a list of all the prisoners taken that week from all of its enemy's forces. The prisoners' bureau would then be expected to send to Russia a list of Russian prisoners taken by Germany, to France a list of the French prisoners, and so on. "Mrs. Bicknell has no idea how long she will remain in Europe helping her husband, but thinks, in all probability, she will be there until the war is over, as the Rockefeller Foundation feels that Mr. Bicknell should remain there until the war is over. She will place her two children in a school in Switzerland."

in the war the International Red Cross committee sent a request to the Red Cross societies in Germany to be involved in the war, asking them to contribute the support of this bureau. The German Red Cross contributed 5,000 marks. "The theory of the prisoners' bureau is that each country engaged in war will send weekly a list of all the prisoners it has taken during the preceding week. The prisoners' bureau is expected to receive these lists, to prepare a list of the names and to send lists to the countries from which the prisoners were taken. Thus Germany, each week, would send a list of all the prisoners taken that week from all of its enemy's forces. The prisoners' bureau would then be expected to send to Russia a list of Russian prisoners taken by Germany, to France a list of the French prisoners, and so on. "Mrs. Bicknell has no idea how long she will remain in Europe helping her husband, but thinks, in all probability, she will be there until the war is over, as the Rockefeller Foundation feels that Mr. Bicknell should remain there until the war is over. She will place her two children in a school in Switzerland."



HARRIS-EPWING